So Berkeley what? Group II with friends I think. Tomorrow evening will be Palo Alto. We've changed it a little bit, it's more opened than we originally wanted to make it so it will be at a different place. Where's Don.

Don: Here

Mr. Nyland: You have the address and can give it?

Don: The address is 196 California Avenue.

[redacted]

Must Remain in Transcription Room

Mr. Nyland: Please write it down.

Don: 196 California Avenue, Palo Alto.

Mr. Nyland: Can you say where abouts it is. What is it? Maps? Oh good.

Don: California is just north of Oregon Avenue which is the main exit on the freeway. It's at the upstairs of a building near the co-op market. It's on the corner of Park and California.

Mr. Nyland: So, anyone who is interested can come because that is a larger room isn't it, Huh Don?

Don: Yeah, it will seat 150.

Mr. Nyland: So it will be semi-open or 3/4 open or ___

Art: I'll give these mimeograph maps to Don after the meeting.

Mr. Nyland: All right Don? So now tonight, I hope you will help me that I don't talk too much. Every once in a while I get a feeling, and don't think that this is the beginning of a lecture, I have a feeling that there are already so many meetings, so many tapes, so many words have been said about work without any particular connection with questions or the state in which you are. And usually trying to rationalize about that at the end of a meeting I always say now this meeting is in answer to all the questions you can ask and I know of course you don't agree with it. So tonight questions and maybe short answers, maybe a little longer sometimes. Who has questions: Ya.

Susan Wilmarth: I have a question that has to do with negativity. Most of the time, a lot of the time I find myself without even thinking reacting negatively, or just in general an attitude of saying no to everything instead of yes, and I run up against it all the time. Just without even thinking and somebody will say that I'm that way and I'll say, "No I'm not." That kind of a thing.

Mr. Nyland: How soon after you have said no do you know that you've said it.

Susan: Well it gets closer now. It gers...

Mr. Nyland: When you have said it now can you say: "No, no I don't mean it," and then say Yes.

Susan: Yeah, sometimes I do that.

Mr. Nyland: You know, it's a question do you really want to change it. Sometimes it's one's nature to be negative. And many times of course when that is a mechanical attitude you can't help it. And it is out of your mouth before you knew it. If you really want to change it you have to try it. And the first thing is naturally to see that that is what is happening. In the second place if you don't want it, you have to counteract it as soon as you can and then don't wait. So if you catch yourself saying no, and you realize that you have said no. If there is a possibility of saying "yes," say "yes". I think the question of saying no is many times because you want to protect yourself. Or you have no interest in what is going on, or you want to keep to yourself and you don't want to have your thoughts disturbed. So if you would say yes you have to consider what would be the consequences. When it has to do with eating. "Have some more." and you say no, would there be dire results if you said yes and you did eat. If someone says would you like to listen to the story of my life and you say no and then you change it to yes, would that be difficult because you may be in for it for half an

hour. Many times it's a practical question but also when you realize that perhaps it would be better if you would learn to say yes at times. You have to consider how much importance you attach to it and if that happens to be the case then go ahead and have a different kind of an experience. If it's a habit you have to break it. So will you say "yes". You ought to say no now. Questions about work if you know, that could be useful to you in work. Yes.

I'm finding the term "observation" somewhat difficult to relate to Work in that by the very nature of the word itself I have a tendency to want to see in opposed to just developing an awareness.

Mr. Nyland: If it's difficult, use another word. We're interested in a concept as expressed by a certain word, and when the understanding is that if you knew what the concept is and what is meant by the word it wouldn't matter. But each time you want to use the word observation you can tell yourself I really don't want to use the word but I know what it means. It is no obstacle. It is a language that is being used so that other people can understand when you are talking about it. But I think you are at perfect liberty to coin your own words provided the concept is the same. If you don't violate what is Work, as a method or a description of the method, you can use dog, cat, hands, the chair, anything you like. I agree with you that observation has of course in ordinary life a certain connotation of seeing and this the question of seeing is not entirely right when you are limited to your ordinary eyes. But when you say, talking in a conversation with someone, "I see what you mean," you're not using your eyes but there is a realization in you that it becomes clear and then you know what the other person is talking about. So if you use the word observing in the limited sense of being linked up with your ordinary eyes, then of course you give the word observation not even the right that it can exist. For instance I say, "I observe in you a certain state." It's perfectly legitimate to use the word

observation that way and the meaning is not that you happen to see it but to some extent you definitely become aware. Observation is simply used to indicate a state in which one is alert. It is a form of life which happens to be then interested in what is being considered. And we use observation simply as if I am on an observation tower and I scan the surrounding. So don't limit it simply to your eyes but if you want to have another word use it. It would be very good if one had words that were solely used in connection with this kind of Work because even the word awareness is used in ordinary life also and there are many ways which there is at the present time a certain double meaning. One to be used by this kind of Work and the other to be used in ordinary life. I think one has to make the best of it. When Gurdjieff tries to coin certain words for special, special reasons and he wants to establish a language that people can understand without having any prejudice about it or any particular connection or association. Of course it is a very good thing but if he starts to use it let's say like "rascooane", he has to explain what in ordinary life is meant by it. So, he forfeits a little bit of that purpose but he has to do it and if after that he only will use the word "rascooane" and not death, it is quite right. I think it takes a little while before one gets used to the language which is technical to some extent. Whenever you want to talk to people in a technical way and the whole idea of the exchanging of Work, in certain words is that you talk among yourselves and among others who are interested in Work and then, by the word observation of course then everybody knows what is meant. It's not very serious I think.

Linda Cox: Mr. Nyland, ordinarily I'm either at one extreme or another; tired, active; elated, depressed; up, down, like that. And when I Work, it's the same. Intense or complete lack of interest. Now I know about feeding a wish by reading or listening to tapes, or by going to talk to certain people or bringing an outside stimulus into my house but is there

some way I can save and draw my energy rather than have too much or too little.

Mr. Nyland: Are you afraid of not having enough energy?

Linda: There's energy in me. I suppose it's the directing that's the difficulty.

Mr. Nyland: Well what would be the purpose of conservation of energy?

Linda: Efficiency.

Mr. Nyland: Are you interested in efficiency regarding Work?

Linda: Yes.

Mr. Nyland: You mean you want to take energy away from ordinary life and send it in the direction of Work.

Linda: Yes.

Mr. Nyland: And do you really think this up and down takes too much energy? Supposing I intensely wish to work. How can I say it in any other way or how can I feel it in any different way than only to make it intense. If I seriously become interested in the condition of my life it is not surface. If I honestly see what I am and I know how difficult it is sometimes to get rid of ordinary habits and still I know that really I ought to be able to get rid of them or I have to put up a fight against them. I have to use energy and a great quantity. I think the depth is very necessary for Work. If I want to equalize it already at the present time in as far as expenditure of energy is concerned I may not reach a result that is worthwhile enough. If on the other hand you mean that I would like to have my life be a little bit evener without going up and going down because that obviously is a waste as far as my life is concerned for expenditures where it is not necessary to go deep or to go way up, that's a different question. Then it relates to the way I now spend energies in general. But when it is a question of Work, I think it's very necessary to know the intensity of a wish. So I would not apply it

there. But if it's for the conservation of energy in daily life, then I have to watch what I am under certain conditions and it depends a great deal on the kind of a type of a person I am. Because if I am emotionally inclined or affected by emotional states, my energy would go in that direction and if it would have to go into an intellectual one I would feel that I detract too much from my wish to live. I also know that much energy goes in the direction where it is not necessary or too much of it and particularly when it ends up in a certain state which is not agreeable to me. When I become intensely angry, I know that I've lost a tremendous amount of energy which was not necessary to go in that direction and if I could have controlled it, then I would say it would have been better in ordinary life.

Linda: I think I was objecting to my type of person.

Mr. Nyland: I think so. And I don't think you ought to object to it. I would simply take and to row with the oars you've got. After a little while you may make a good steamer out of a row boat.

Linda: It's the problem of becoming too angry and loosing all that energy.

Mr. Nyland: Yes...

Linda: If only I had been able to be aware.

Mr. Nyland: Yes but you see the question is that if you had been able to be "awake" you wouldn't have been that angry most likely. And to wish for it in the state when you are angry is nonsense. Because you can't. But you must distinguish between that what you really want as an objection to your type and that what is still required as far as Work is concerned. Work on oneself has to be carried out with the greatest intensity possible. Because if it's superficial it is not enough to counteract ordinary unconscious states or unconscious surroundings. So establish that first for yourself and then select moments in which you can intensely Work. And you will see when you do this, that it will gradually equalize the expenditure of energies in an unconscious condition.

And without having any idea of how to regulate it, it will be regulated by itself because the question of consciousness and a certain state which one reaches produces certain effects on an unconscious condition. And the more I am trying in Work to be intense the more the possibility of an equilibrium will result in ordinary life. So you don't have to attack ordinary life in any particular way. It will go because that which is conscious has much more power and much more, has much more value. If you want to look at it from the standpoint of ordinary life and how to conserve energy, one has to know a little about oneself under what conditions there is an extra expenditure either positive or negative. One has to see certain signs already like a handwriting on the wall that you're going to get angry or you're going to get hilarious. At the time when it starts in that direction and you know yourself well enough you can put a break on it. You can prevent it from going too high. And in that way you can smoothe out the curve and be not as much affected and not allow yourself to be so intensely angry or so intensely happy. But you see that in itself has very little to do with Work.

Linda: I thought that energy would then be available.

Mr. Nyland: Sure it's available but who can use it? It's right. It would be marvelous if it could be used. But there is no thought that even will direct it. There's no wish available to make it into another kind of energy for the purpose of Work and there is no little "I" that can stand so much chaos around it. Until it's full grown when it actually can be in the presence of such energy spent in an unconscious manner, the "I" when it is full grown will have a chance to say not this and not that but this is the way I wish to behave.

Linda: Well excuse me I had thought that of course when "I" was more in control I could use that energy.

Mr. Nyland: As I say theoretically it would be marvelous but you see I

don't start with that kind of thing where it is rather difficult. I start with many other things that are within my means. If I'm really interested in the effieiency of the use of energy, I start with different conditions in which I know I'm loosing energy and where I could control it. For instance if I'm tense all the time I surely use energy. And at times it's not necessary at all to use it. We've talked about it several times. If I lift a heavy weight the expression on my face indicates how heavy it is. Sometimes it is not necessary at all. All I have to do is lift with my arms. Of course there is tension in my muscles but I don't have to groan;I don't have to show people how heavy it is. I do many things that are extra. Even for lighting a match I use energy that is enough to, to lift up a horse. Many times the misuse of energy when I know that I have said certain things and I don't have to repeat it but I keep on repeating it because I cannot stop the talking machine. When I shake hands, sometimes it's not necessary to shake the hand so long or to make such a firm grip out of it to indicate how affectionate you are. Many times we use words without any particular necessity for the depth of the tonation. Sometimes we express energy in the form of a feeling where it is not wanted. Sometimes the thoughts that I have regarding other people I'm not entitled to them. There are expressions on one's face when you walk which are not at all necessary for the walking. So you see if I really become interested in conserving energy I take first the spots where there is a chance of collecting it and I don't wait till I go through all kinds of positive and negative emotions. You understand what I mean.

Linda: Yes I do.

Mr. Nyland: It comes of course from this question of negativity and the usage of negative emotions for the sake of Work. I do believe of course that Ouspensky is all wrong about that. Ouspensky happened to be a little bit of a cold fish. Therefore if he had a negative emotion maybe he was able to control it, most of us can't.

Roy S: I have a trouble sort of connected with this question. I have a trouble in transferring an impersonal visual scene of myself into an observation. I have trouble in getting away from my eyes and seeing.

Mr. Nyland: Close them.

Roy: Then I just get an image.

Mr. Nyland: What is an awareness?

Roy: An awareness is an impersonal knowledge but it's not being awake.

Mr. Nyland: Now wait a minute. That's the same as saying what is an awareness, an awareness is not being unaware. What is awareness for you or what would awake be for you as an experience that you could try to describe?

Roy: Awake would be, the knowledge of my existence.

Mr. Nyland: That's it. O.K. Let's stop it there. The knowledge of existence. Is it necessary to use your sense organs for the knowledge of your existence?

Roy: No

Mr. Nyland: No not always. We do of course. When I look at my hand I know it exists. I close my eyes, I still know somehow or other that my hand exists. It may be memory that I know where my hand was but at least I use the word for the time being, aware. It is not entirely awareness as yet because unless this so-called awareness of the realization of the existence is linked up with the fact that I have no particular desire to change it or that I like it or dislike it in one way or the other, that is if there is impartiality with it, it becomes an awareness. But I don't need my eyes or sense organs, I don't need an image. All I need is a realization of something existing. And "awareness" will help me and I use that word because it has nothing to do with my thought. So it has nothing to do with the registration of any kind of sense - ordinary five sense organs in my brain. But do you really know what awareness is? Have you experienced it?

Roy: Yes.

Mr. Nyland: Yes. Is it still an image?

Roy: Yes.

Mr. Nyland: It shouldn't be. An image is a description.

Roy: But since returning from the mountains I haven't even experienced awareness which I guess now it's a question of my wish.

Mr. Nyland: Yes and why not? See, here you are and now you are sitting and now you should try to be aware. When you say, "Now I wish to be aware," what happens to you?

Roy: I try to slow down right away.

Mr. Nyland: Why slow down?

Roy: Because usually inside me there are a lot of frantic goings-on happening.

Mr. Nyland: I don't hear you Roy.

Roy: I said usually inside me a lot of frantic goings-on are happening.

Mr. Nyland: But you see you are still involved in what you are seeing so-called. You're still describing it. You're still interested in the condition. Awareness simply means the fact of existing. It has nothing to do with what is happening. It has nothing to do with the color, nothing to do even with your posture, nothing to do with the condition of your body, personality, thoughts, feelings, whatever. It has nothing to do with the condition of your subjectivity. It makes subjectivity into an object. That's what happens. And I register that in a certain part of my brain which I call objective faculty as a beginning of "I". And that is all that is needed as an observation. But no description goes on and I slow down for what?

Roy: Well the reason that I try to slow down is because I feel that, uh, to concentrate the energy towards being aware.

Mr. Nyland: That's why I ask what happens when you say, "I wish to wake up". I will want to make an attempt to wake up to myself. I want to

make an attempt to Work on myself.

Roy: More often than not I know that this is wrong. I usually just tend to try to change myself in my ordinary life but when I'm making_____

Mr. Nyland: But why do you. Why do you do that when you know it's wrong.

Roy: Uh, I imagine I could get out of it easily by saying I'm a slug.

Mr. Nyland: But don't do that.

Roy: I know.

Mr. Nyland: All right, so we make a promise you won't do it anymore.

Roy: I'd break it.

Mr. Nyland: It's utterly useless. You know. We're talking about Work. We're talking about wishing to retain or keep or get to a certain result. When I work and the purpose is definitely to establish a possibility of a consciousness. Now if I don't Work in the right way I may as well give up. And it's a waste of energy.

Roy: But there are better attempts also when I'm not doing___

Mr. Nyland: Let's hear about them. What are the better attempts?

Roy: When I try and occupy my mind by counting.

Mr. Nyland: No good. Another so-called attempt. Let me know. What. We may as well straighten out some of these things which have become utter nonsense. By taking certain words here and there as something you have heard about and then start to consider it Work. Work is only one thing. An attempt to be awake and then the creation of something that observes me in the terminology we mean it. And that that observation has to be for the little "I" impartial and the acceptance of me which is my body which I now observe to accept it as it is and an attempt to have this happen as a registration of that at the moment when it actually happens. Now anything that's different from that is not Work. It has nothing to do with counting. It has nothing to do with thinking about it. It has nothing to do with description. It has nothing to do with memory. It has to do with the momentary realization of the existence of myself or

part of myself or myself in a certain way as I call a posture or the observation of my tone of the voice or whatever it may be. Or usually I would say movement because that is the kind of a thing that is dynamic and where the object is not always the same. But it's got to be an object that is being observed by an observer. So get very clear about it and don't start monkeying with all kind of things that look a little bit like Work. They never will help you. They will not change you. At most they will give you a little bit of facility of your mind trying to do certain things and sometimes it will give you also a few more facts about yourself which you most likely cannot place anyway. We're interested in objectivity and that is an introduction of something in the midst of a world of subjective elements. And I wish something to exist that keeps on if I can become aware, being aware. That is keeps on recording facts about myself and I want these facts to be absolute. To be truthful. And unless they are truthful I cannot work with them. I can't use them. The question of Work is a question of sincerity. Of wanting to do things right, in accordance with a certain rule which is quite obviously the necessity of how to reach a state of consciousness. And if you don't understand these kind of things listen to a few more of the tapes in which it is very well explained of what is really involved and then take that and then use it for your Work and don't go off philosophizing about it cause as I say it's no sense, no use. It's far better not to do it. If you keep on trying that way and simply make a little attempt every once in a while it's no use either. You might say it's a big job to do it. It's also a sacred job to do it. It has to do with the development of myself as I wish to become. And that becomes very important for a man when in ordinary life he can be satisfied with whatever he wants to do and it is more or less acceptable. But when I really want to talk about an intellectual body or a Kesdjanian or a soul or the possibility of evolving, of that what I want to do and I want to get away from earth, what should

be ultimate freedom, when I want to talk about God, about infinity about the different things and concepts which have relation to that, I have to be very exact and if I don't do it I don't speak the language and it doesn't get me to conscious states or conscience at all.

What other questions are there about Work that you don't understand and when you don't understand it what you want to know about it and when you do know, what it is, what are the difficulties in your way that you cannot reach what you think you should reach and if that description of what you think you ought to be able to do, why it is that you don't get there. Those are practical questions.

Art Andrews: Mr. Nyland, sometimes when I make Work attempts I have a moment of awareness and sometimes wake up and go farther across the line than I usually have been able to do.

Mr. Nyland: Wait a minute Art. Wait a minute. What do you mean by going across the line?

Art: Well we have talked about this. We have talked about this line.

Mr. Nyland: Yes, yes I know which line you mean. But what do you mean where do you go across the line.

Art: When I become aware of myself.

Mr. Nyland: You're in the area above the line, Art.

Art: Yes.

Mr. Nyland: O.K. Good.

Art: And sometimes I go farther across the line to the point where I say I wake up. As it were I seem to _____

Mr. Nyland: No, no it has nothing to do with it. When you are above the line you are in a state of consciousness. You may not be there very long. But when it is just a moment you reach a state of awareness. When you stay there a little longer the awareness stretches out and becomes a state of being awake. That is all the meaning. All is the meaning of anything

that is above the line as a conscious area. When I go further into that, it means a further development of "I". It means that then certain processes will take place when "I" is actually growing and again returns to that where it should do Work on me as a personality. Then I go further into that area. I penetrate further into the possibility, as you know, of sol-la-si in that area. I go in that area by means of the do-re-me of an intellectual octave. I go into the area from which the si-do of a physical octave becomes looser and looser and will better understanding of the next do. So, the penetration has nothing to do with the principal of being Aware or Awake. That is there as a state of consciousness. But the length of time and the development of that what remains awake that depends how far I penetrate into that. All right, now go on and tell.

Art: My experience of being awake and then I am no longer awake. But it is the state. I don't know if..well I'm not awakening. The result of this leaves my state, my ordinary state much clearer. Things are better in my ordinary life maybe for a day. Uh, I just seem to be freer in terms of not being tangled up inside myself.

Mr. Nyland: Uh huh.

Art: But the experience has been meaningful enough to me that it makes me work on myself more than I have before. But I get hung-up because where I should be working for another experience of being awake I seem to somehow be trying to recapture this one I've had and I can't seem to let go of the one I've had in trying to Work on myself again at a time when I really want to Work on myself again.

Mr. Nyland: Yes I think that very often when you want to continue to Work, you've had an experience once and of course you have lost it because the unconscious state simply took over that then you remember the experience how it was when you were awake. Then of course I wish that same state

again. I cannot help when I happen to think about it with my ordinary mind to associate the state of being awake with certain results at that time and also what I ascribe to the result of Work in my ordinary life when I'm again unconscious. As soon as I start to introduce a wish for a certain result I dilute my effort to be awake. And that therefore whenever I dilute it there is not enough because I lose myself in the description of what I would like to become. There always has to be a very definite separation between the state of wishing to wake up and that what I hope to find. These are two different steps. But that what I wish to find produces in me a wish to Work. So the energy that is expressed in this wish to Work simply means that the condition in which I am, and I can call them unconscious, are not suitable to me or disagreeable or not becoming to what I consider a man ought to be so the motivation for Work always has to be based on the experience as I am as an unconscious human being and then as a result of that kind of a wish to change it, I now say that I would like to Work on myself and I mean by that that I would like to make an effort to be awake. And then I make a mistake in trying to describe or in trying to indicate or somehow or other to picture what it will be as I am awake by remembering the other states of awareness. And then I loose entirely what I want to be instead of wanting to Wake up I want a change of a state and that belongs to my unconscious functioning because it is not an objective faculty. My unconscious functioning is interested in a change because I don't like what I am. So as soon as I substitute that as an aim I'm unconsciously pursuing it. It's very difficult to wish only to be awake. Now for that reason it is necessary to have an awareness at each moment following each moment and even the term following is wrong. It is an awareness that is expanded, expand[illegible] into a state of awakening without any description or predetermination of what I will see or find or experience. I've compared it many times when

you wake up out of a physical sleep. The desire is to open your eyes, the desire is to see light instead of darkness. You are [illegible] for one moment not describing what you are going to do [illegible] that day. It is a desire on the part of your life that you do not wish to be in a sleepy state and you open your eyes that then in this waking up something else of course can take place but you're not describing it until a little later and then of course you start to think about it. But the real moment of being awake at the moment when I open my eyes as physical sleep and I wake up as we call it in daily life is not describable in any particular terminology of determining what I should do that day. You try that as an experience to find out that actually there is a moment in which your thoughts are not operating. At most there is a certain desire of a wish to live. That I think comes as a realization when one actually is sufficiently alert and that life comes in to one as it were, back from the state in which I'm physically asleep into a state in which I am now again part of the world. But as soon as my eyes are opening and I get impressions and my ordinary functions start in my mind and I start to think and I also have a feeling sometimes even expressed as a wish that I want to continue to live, I'm already unconscious. I say it's extremely difficult to imagine that I only wish to be awake. But if the state of being Awake and this time in the real sense of the word, of conscious and conscientious that I could be a man. I describe this state as something that belongs to a higher force or that what is a higher level of being and for lack of a better word I say it is not earthly. It belongs to something perhaps described as heaven. And sometimes I say that it is as if God is there at that higher level as compared to man which I am at the lower level of earth. And its real meaning when one in prayer ends with saying, "Not my will, but Thine", indicating that I don't know anything about what is Thine will. I only know my will and that has to do with the description of what I would like to achieve. And then in order to make

it good so that God understands me I say that but really I don't know what I want but whatever You want I leave it to You. This is the state of being Awake. I leave it to the conditions which I will find when I'm awake. I will rely when I am awake that I will be able to notice, to see, or to be alert, or perhaps to be Awake in the real sense objectively to that what is then my place and that place may be then at a higher level where I will experience certain things which I cannot describe from my subjective standpoint. Is that clear enough? It is difficult and don't mix them up. As soon as you start mixing them up, objectivity with subjectivity, you simply don't reach anything. It is the same as saying I want pure light and you put a little darkness in it or you eliminate a little light or you say this is a pure substance and there happens to be just one little kernel of impurity, it's not pure anymore.

You have now been Working and thinking about Work, talking about it for quite some time. You've had tapes I've listened to some of them and I know you have questions. I know there have been answers. I do not know what you have done with the answers and only I hope of course that you have applied them. I think that in the application, you have run up against the difficulty of how to Wake up. And it would be very good if you could say something about it in what kind of conditions were you up against it. What is it that you attempt and if the attempt is right what is the result, and if the result is wrong according to your idea, what did you do wrong in the attempt?

Randy Merz: For a long time I was trying to Wake up with my ordinary mind, for an awful long time. I thought well if I could just focus the energy in my ordinary mind that would do it. But I wasn't focusing anything at all cause I couldn't know what to focus. Finally I just got really disgusted and I realized the impossible way I was in. There would have to be an openness to something that I didn't know anything about.

And that I couldn't use all kinds of words before I started, that I couldn't, I always had thought like about ABC's or just sort of key words and I first sort of had to wipe these words out of me and just sort of have my own words and uh, just try to make myself open to this thing and finally it worked. One night I was lying in bed and I never had such a wish as that and I really I didn't even have an awareness I think it was an Awakeness because it lasted and the next day I tried to make it happen again by memory of the other experience and I was trying to duplicate it and of course nothing happened. So when I went to sleep I had a dream in which I Woke up and in the dream it was as easy as falling off a log and I woke up the next morning and I just, I just had this, it was so real this, I had this understanding that I couldn't use my memory, I couldn't use my mind I just had to sort of let go. I know we don't use that word "let go" but that, that's what I understood. Sometimes I get frightened in Work attempts.

Mr. Nyland: It's not very clear yet, is it?

Randy: No, but I knew what I'd been doing wrong then, in the past, in the past six months say, that I can't Wake up with my mind, my mind can't do anything except just stand by.

Mr. Nyland: Really?

Randy: Really.

Mr. Nyland: Where do you think a wish takes place?

Randy: Well part of it's in my mind.

Mr. Nyland: I'm afraid it is.

Randy: And some of it's feeling.

Mr. Nyland: Yes, I think it can be feeling because it is a wish so there has to be some kind of a force. But also the question of consciousness. Where's that? In the distinction between the difference between consciousness and so-called unconsciousness.

Randy: My ordinary mind is just my unconscious state. It's like right now.

Mr. Nyland: All right, but even when you have a dream in your ordinary mind.

Randy: That's just my ordinary mind I realize that.

Mr. Nyland: Sure, OK. So it still has to do with the mind. There has to be something in the reception of ideas that is registered in your mind which would afterwards give you a wish. I'm not saying that you have to understand the ABC and I don't want to say that that what may be feeling can at certain times lead you to a realization of your existence without having to go through a mental process. I also can understand that this description, now I have to observe, now I have to be impartial, now I have to do this, now it has to be simultaneous is much too complicated.

Randy: It's too intellectual, it's like a recipe or something.

Mr. Nyland: Yeah.

Randy: I just can't follow that.

Mr. Nyland: Sure. At the same time there has to be sometimes a little clear of what you ought to do and also what are the requirements that are involved in that particular recipe. Now let's say I have a moment of an awareness which reaches me by means of a feeling which let's say is heightened or is changed in some way or other that it gives me a realization of Awareness I mean by that that something in me is conscious. Again, the consciousness is dependent on the state of your mind. It can be for a little while the state of your feeling, the realization of you existing. But the requirement is still that that particular kind of concept which you now experience has to be objective, and that therefore the feeling has to be impartial and it becomes extremely difficult cause if it reaches you through feeling, will the feeling actually lead to a state in which something in you, in you, is impartial to you.

Randy: That's what happened. My feeling broke in and it was so elated

that something had happened that that it all stopped.

Mr. Nyland: If it was elated then it was not very impartial.

Randy: My, my mind was elated.

Mr. Nyland: Then it was not impartial.

Randy: My mind is never impartial, my ordinary mind.

Mr. Nyland: Ya, but what are you talking about. What state are you now describing.

Randy: I'm describing a sleep state.

Mr. Nyland: No.

Randy: Right now when I'm say my mind is just, is elated or ...

Mr. Nyland: No, no when you were in bed and you had a realization of existence. What you call Awareness.

Randy: My mind wasn't impartial.

Mr. Nyland: No, what was there that experienced it.

Randy: Well, what we call the little "I". But it didn't care if it was ____. It wasn't happy. But I was happy.

Mr. Nyland: Are you sure that was a little "I".

Randy: Yes.

Mr. Nyland: Yes? How sure do you think? Was there actually that somehow it was experienced by you as something separate from you.

Randy: Yes.

Mr. Nyland: Which was functioning as, you might call it an observer, in any event it became aware of you.

Randy: Absolutely.

Mr. Nyland: Good then we'll let it go at that. Then you can hope for the same kind of experience.

Randy: Not the same one.

Mr. Nyland: Yes, yes very much the same because we are now talking about the separation of the little "I" from you without describing it. I think you have to be very careful that the experience you had is actually

the kind that is a result of Work in some form or other. I don't mind that Work can be done intellectually and emotionally, either one or both, and that the result has to be an awareness of something existing which is aware of that what I am.. I think it is quite necessary that there is something separate from me which is aware of myself. So unless there is that kind of an experience of separation, not a state in which I am cause the states can still be with me a heightened state of an emotional kind and it can be induced by all kind of exercises or certain tests or certain ways of thinking or certain ways of feeling and it can finally yield, give me a state of an experience in which I am very much in a heightened state as if everything has dropped away as if there are no thoughts and so forth. I'm not saying that that cannot happen but I do not know if it is an objective state. Objectivity really means that I have to be two things. One, me as I am and continue to be as it is and something else which is objective and definitely existing. You see if I want to reach certain states in my consciousness there are many ways of doing it. I can meditate, I can keep on thinking of the possibility of yielding to something that is of a higher force. I can use drugs and experience a state of being high. But all of that does not mean there is something else which is independent and remains observing me. You see, sometimes in life I have a very definite experience that I am united with something that is higher than I am.

Randy: This wasn't means that.

Mr. Nyland: No, it isn't but it can be. I think this what you had, of course, is quite, I say unusual or in any event desirable from your standpoint. But the way you describe it for me is not as yet objective. But I don't want to quarrel about it and I don't want to take away whatever is your experience. That's why I say keep on going. All right? As long as we part good friends.

Mr. Nyland: Yes Ron.

Ron Chamberlain: I would like to know how to develop a real emotion.

Mr. Nyland: An emotion?

Ron: Real emotion.

Mr. Nyland: Real emotion? Do you know the difference between feeling and real emotion?

Ron: Mostly only by the fact that feeling is not adequate.

Mr. Nyland: No in a very general way, an emotion starts when I include in my wish more people than only myself. It becomes emotional because it is not only linked with the welfare of what I wish. But when it is something that is as a wish extending to other people and particularly when I see in them a form of life like my own I will start to have a very definite feeling and where exactly the difference is between the feeling and the emotion; it is simply that it goes over with more intensity into something in which my feeling and now emotion includes the welfare of others. That particular desire that then is an emotional kind will continue to include not only others but all forms of life and after some time it will include what is the reason for life existing. And after some time it will become emotionally involved in the realization that all life is the same and that only the forms differ and then when I keep on philosophizing a little more my emotions will become linked up with the possibility of life being given to all man as I know them on earth and the realization that if that exists as life for man on earth that then life must exist not only on earth but over the totality to the extent that my philosophical thought will allow to the extent of the universe. Then I feel in a very deep sense about the realization that I am part of something and that my form of life is equal to other forms of life and that also with this as I am now experiencing my life that others will also do this. But you see here I stop as far as emotion is concerned because now I need a little bit more description in order to place this emotion in the reality where it belongs. Then I start to think about that and I say that if there actually is this possibility of an emotional state

regarding me and including others and then going over to the point where I believe that that what is causing my life to exist is a result of something perhaps organized or in some way or other linked up with the totality of all life I will want to give it a name and for lack of a better one or because of previous associations religiously more or less tinted I call it God. The deeper the emotion now is when I now realize that the totality of all things existing comes from one particular source and now I say that it has to be infinity, I start then to realize that that what must be infinity if I understand and experience life in me that then infinity must also be in me. This particular state in which I then go over in the existence of that what is without form becomes for me the highest emotion where I am to which I am capable. Where it will lead to if it goes in the direction of elimination of everything of earth and that my desire is to be united with God, I will become a mystic. If it is something that I feel that I am not equipped to appear the way I am without being fully developed I may go in the direction of developing my physical center and perhaps in that sense become a fakir. If I feel that I have not enough understanding I will go in the direction of yogi or in any event of something that is the development of an intellect. But the thing that is fundamental for me is the existence of my emotional state because that for me indicates there is a possibility of finally becoming free from earth since emotion for me is not linked up with anything material at least not the kind of material that I'm used to in ordinary life and because of that it becomes a bridge of linking man as he is now on earth and even if he is developed, with that what is a higher level for himself. Usually the terms feeling and emotions are misused or rather they are mixed up. In the sense of Gurdjieff or in the sense of what we talk about I stop with feeling at the point fa of the Kesdjanian body and above fa, sol-la-si, I call emotional but there is a development in the sol and la and si which are different degrees of emotions and the

si-do of that Kesdjanian octave simply means that at that moment my own feeling fuses into that what is the totality of all feeling and by feeling now I mean the totality of everything what is, which is of a feeling nature and that would include of course emotional states. Ultimately if I understand it right it is only a difference of rates of vibrations between feeling and emotion and that what I say is the separation between the two is an arbitrary point, I call it fa because it is difficult to go from one state into another, until something else is included and I define that by saying that that what is my feeling now expanded towards including other people is the change over from the feeling state into an emotional one.

Kathy Differding: Could you talk about what you'd expect in Work in terms of a process of, like you were talking to Randall about, the separation. For myself that happens pretty rarely but I know I'm Working and what I'm wondering is do moments of Awareness get closer and the separation become clearer and clearer as I continue to Work.

Mr. Nyland: Yes, yes when one continues to Work there is something created in one as a wish of wanting again such a state without being able to define it. This produces in the wish a little bit more intensity and one also utilizes what has been experienced before. So that the wish itself becomes purer. As a result of this kind of a wish and the possibility, the application of what is desired by the wish, the application of the attempt of becoming aware or rather that I establish a relationship between a certain section in my head functioning in a certain mental way and linking up with that what is being observed, and if it is a physical body it is for the time being quite sufficient to establish a relationship between two centers. As a result of this that what I am as a personality, this time under the influence of this kind of observation is 6% interested in something that is my inner life and because of this

the center that is left which is originally a feeling changes over into an emotional state of wishing evolvement for myself, an evolutionary process that can take place with the application of this kind of a method. As a result of these kind of conditions when it is prolonged, when I am making attempts and more and more attempts and also hoping that there is some kind of an objectivity, certain results are deposited in me of a different kind, in the first place, facts which are more absolute on which I can rely and which gradually start to form certain changes in my physiological condition. One of them is that that what is now nervous and energy which goes haphazardly into different directions that there gets to be in me a certain form of control. It may not be immediately linked up with the "I" since the "I" is small but definitely in the mind there is something taking place as a different kind of activity to which the rest of the mind becomes sensitive. As a result of all this that what is taking place as a result of observation of my body will enable the body to have a definite relationship with the mind instead of having it all the time with my feeling, and that totally the result that is now when the mind functions and when the feeling only motivates or continues to change the particular attempts at work into a dynamic quality, there is a result in my body of the separation of the feelings or more and more standing on their own and when they are on their own as a possibility of a development by themselves, without interference with the others because this is the principal of Work. I wish with the observation process to have something going on mentally which is not interferred by my emotions or feelings and I call it impartiality and which is not interferred by any unconscious state which I call associative. So you see the result which physiologically becomes noticeable to anyone is not only the separation of centers but an independent possibility of a development of having centers functioning away and apart from each other and that this kind of a separation I see that there are possibilities for me which I never have seen before.

All of it creates a higher level of my being even if it is unconscious. And this higher level of being is closer to a possibility of a conscious state and because of its closer proximity there are more possibilities of being reminded of Work, and that is really what takes place. The more I am in the presence of something the more I will be affected, and it is so logical. The more I sit in the sun the more warmth I will get, and that even if for a little while I go out of the sun I will want to go back, if it was a satisfactory condition for me. That is if I want to remain warm I go back to the sun. If Work, when it is verified in oneself, gives a person the possibility of an insight of a certain kind, more or less objectively, and that as a result of this kind of verification that he notices that he becomes freer from himself, then these are the results that are desirable, for him and he will wish such results again to be reached. The state in which this kind of wish takes place will create in the surrounding atmosphere a condition to remind him of the possibility of Work. To some extent one creates one's own world. When as a result of Work there is this freedom which is now experienced even if it is a small amount, I as I am as a personality change my atmosphere. If I keep on in an ordinary life having thoughts which are good from the standpoint of ordinary life, interesting, not superficial, which include thoughts about other people, or if I have wishes towards wishing to help, or a desire to become a good man in society, gradually it will change the atmosphere of me and because of that sometimes some people who are sensitive to that will also recognize that that exists. And this is an ordinary unconscious knowledge. One knows this. In the world I live I will change. Whenever I am affected by a condition which in the beginning may be imaginary but gradually will take on reality; if I'm interested in Beethoven and I play his music I will become like Beethoven, maybe after a long time. If I actually read and imbibe poetry of Tigore when I

finally get to writing poetry I will write like him. If I associate with a person I admire I will become like that person. In ordinary life I will imitate him. I will acquire a posture like such a person. I will do everything possible in order to be that person. If I live constantly, having in mind and in my heart what is God I will become godlike. It will take a long time, in ordinary life. When it is a state of consciousness it will take much shorter time because the rates of vibration in a conscious state are, in a relationship to, Ouspensky liked to call it 1/30,000. It has no particular meaning, it only means that the time needed for reaching the same result is much shortened. We simply say that Work functions as a catalyzer speeding up a reaction with the final result being exactly the same as what would take place in a long, long time reaction and that only the difference is that that what is the catalyzer has changed certain chemical properties so that they become more active and reactive on each other. That's exactly the same with ordinary life as affected by conditions of consciousness. And much will change in a person when he is constantly thinking and feeling about Work. It will not change him into the actuality of being, but it will enable him to have more chance to exercise in the direction of, of attempt to Wake up. It is a preparation. Like a child is prepared by education of father and mother to face the world in a better way. It does not mean that the father and mother can live the life of the child, but when the child is grown up he is better equipped.

[illegible]: From what you were just saying Mr. Nyland, is it the "I" itself that makes the division between the emotions and _____.

Mr. Nyland: The "I" is a concept of a higher nature than what the ordinary subjectivity is. When it is of a higher nature because that is the definition of "I". You see I can, at the present time have a concept of something that is higher than I am. You might say that this is the function of a man, that he is able to project something into either the future or

in an imaginary state ~~what~~ which he then hopes will be different from what he is now. And he bases that on his ability to feel differently without being able to define what he feels but then in that kind of an emotional state having a concept of what he wishes to become and that in his mind there is a possibility in certain ways by which the thoughts can take place and form a very definite concept which have to do with the possibility of the future, as something that does not exist now but that can be conceived as existing. When I talk about an art creation, it is something I conceive now that I would like to project as if it already existed not only in my mind and my heart but in reality. Then I will create that what is the concept into a form which I hope will contain that what was originally my thought or my feeling. Now many times of course that is not successful cause an artist gets stuck with his form. But what he really wishes is quite clear, is to be able to give life to that what he creates of the kind of life that makes him alive. In the same way his mind when it has an imaginary idea of something that could exist and does not exist, such a mind could become an inventor, or such a mind could become a philosopher when it sees relationships between things which are not obvious to the ordinary mind. In exactly the same way when the little "I" starts to function or is there that even if at the present time I have to assume that it exists without being able to make it really actually in existence. What I mean by the condition as if it exists I can still endow it with the ability to function, which is not an unusual kind of a concept even in logic because I can imagine that things start to function as I assume they would and then allow them to function that way until I can prove that that actually is the existence or it is a little different based on the fact that I have gathered in a certain form of research. So when the little „I" being now in an imaginary condition but of the highest kind of quality that I can conceive it I can endow it with that what I call now an

objective viewpoint or an objective ability and I define this as something that is not subjective and that therefore must be different from my ordinary subjectivity. Now when I endow it with that or rather I say it ought to be like this it is of a higher level than where I am now living and because of the higher level my definition again is that it has qualities which is not on a lower level. And one of the qualities is that that what is of a higher level will not tolerate anything on a lower level when it would interfer with the existence of that what is on the higher level. So when I now want to trust the effect of "I" on me and it can be sufficiently separate so that it is functioning in an objective sense and it receives information about me which is registered also as an objective fact, the "I" now becomes reality and functions then, particularly when it becomes more and more mature, in such a way regarding that where it came from which is my personality that it will have a desire to help this personality to grow up to the level where "I" is. When one talks about the meaning of God's child it means there is a child of God which one hopes will grow up to become God, otherwise it is not God's child. When I say it's its father's child I hope that that child will grow up to be the father, or a father or a man like his father. So when I say that "I" is interested and remains interested in that what created it, then it has to do with the functions of the personality in the state it is when he wishes to Work and this is the state of an emotional kind hoping for a certain union with God emotionally, and with what Gurdjieff calls the "flashes of Karatas" indicating a state of consciousness and harmonious development. And this is "I" as it is now created and as it now starts to function. And the function of "I" regarding it is then twofold. In the first place it wants to record facts which are pure facts of intellectual recording. This will form in an "I" a certain form of consciousness of an objective kind. The second part of the "I" with which it has been created is the benevolence towards

its creator. The creator is me as a personality. When "I" is mature it wishes to take care of the creator because it is grateful and has benevolence to wish to help that what is the creator. In this case the "I" is on a higher level because it belongs to a conscious state. It wishes to help that what is below as an unconscious state, to help evolve it. Like God is interested in his child, he wishes the child to grow. "I" wishes "it" to grow. Then in that process of wanting to fulfill this desire "I" returns to "it". And then starts to participate in the life of that what is "it" which is my personality and it assists it in two definite ways. In the first place the "I" links up in my mind with all mental processes and gives the mind a coloration of a functioning which changes over this unconscious way of functioning into a conscious one. I've said many times like yeast penetrates and gradually changes by a fermenting process the totality of that what has to be fermented. And in the same way the second part of "I" is attached and wishes to be united with one's heart so as to enable in one's heart to create an attractive point into which the feelings can be assembled and connected and concentrated as coming in the first place from one's solar plexus, and in the second place from the different parts of the body where different nerve nodes now take over the function of feeling and these are the things that will take place in a person when he actually has an "I" that is more full grown, mature, and wishes to test its own ability. It is the time at which when one says, God is answering me in my conscience, when I can hear the voice and when I listen to it can understand it. It is the time when the kingdom of heaven becomes apparent within one. It is the time when one is awakened to one's original reason why one is alive. It is the time in which that what was child in me returns to its childhood of being uninhibited. It is the time when man, when he is grown up, becomes part of the totality of mankind. It is the result of this "I" now operating within one, creates in one's heart

the desire of unity with God and as a result of this the desire in man to love his neighbors as himself. It is the time in which when conscieusness and conscience are created by the same source like "I", will function together without having any conflict and then it becomes the time for man to have a will which is the result of both conscieusness and conscience without any contradiction and that will make man harmonious. There's a tremendous possibility for "I" when it once starts to exist to exert its influence and it becomes then a true representative of objectivity, of an objective world. And or again for lack of a better name because we do not know what the distinctions are between different layers you might say of God existences. One says that God has entered into one and has then wakened up that what is God-like within man's nature. Or it is as if at such a time that what is the wish for freedom has been heard at the outside and the penetration of "I" gradually through the periphery of one's being, entering into one's essence, entering finally into that what is the reality of oneself as inner chambre of one's life in which he then again, in the terminology of Gurdjieff, would find his magnetic centre, which is the only kind of cell which never will change and remains permanent and never will be destroyed because in man it is the seat of his life. All right?

[illegible]: Is that why Beelzebub comes to earth _____.

Mr. Nyland: That's right. He comes back in six descents in order to indicate the six parts of man which need revision and which need attention, and which need at times rejuvination which at times have to change as manifestations and which man then is helped to grow and to make out of his personality an individuality . .

[illegible]: Why then does he go to Saturn is that _____

Mr. Nyland: Saturn is an emotional state. It is necessary when one is in a state of Mars constantly observing that one relinquishes every once in a while and goes back to a certain source which can sustain one,

which is not connected with observation but that is connected with what is the difficulty of observation which is represented by Saturn. And on Saturn certain experiments are taking place in order to realize what are the obstacles of man which are against him when he wishes to Wake up.

Bob Updigrove: I have a great deal of difficulty being open to other people. I was wondering if there was anything I could do in order to _____

Mr. Nyland: Be open to animals. Learn first what it is to be open. You can be open to children but very soon they are already affecting you. An animal need not affect you in only that you can care for it but you don't expect anything in return. Openness means that I am open without wish to be filled, because I think that if I am filled I would have to give it away again. If I can be open I actually can absorb and I leave that process for whatever it is without having created in me a wish or a necessity that I have to give something in return. That is real openness. Openness is in a child when you give it something you don't force it to say thank-you. Openness is when I love a person and I wish to give without any desire of any return. Openness is like the rays of the sun which keeps on shining regardless of the clouds that may be in between, and the sun which really as sun has no interest in who uses the rays of the sun. Openness is a form of life which cannot help itself but being alive. So when one tries and you have difficulty it is that you cover it up and that society, ordinary conditioning, whatever it may be that you now wish to protect yourself with are in the way. Simply dissolve yourself. Try to be as liquid as you can be, as flexible, and at times try to evaporate. Then you will be open. Openness is prevented by the pores being clogged up. If you get a steam bath, it will start opening the pores of your skin from inside out. It is not the cleansing on the surface only. The process that is needed for opening is the existence of something within oneself which desires an expression. It

is to some extent a form of one's life in which one believes that life has to be communicated, and that regardless of the cost one simply gives because there is too much. But as I say start with animals, if you cannot do that start with plants.

We're running short, huh. Is this an hour and a half. Already long enough. We continue this discussion tomorrow in Palo Alto. So if we run off the tape we run off the tape. Otherwise it's too long. I'm sure you cannot absorb it and you get tired, from sitting probably and it is time to go to Saturn. So good night everybody. Whoever can come come tomorrow if you like. And then there is still Wednesday, oh yes still Wednesday. Good night.